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Toward Christian Unity

AN EDITORIAL

The Evangelistic Emphasis

HARVEY JONES

By The Brook Bezor

VISITING FRIEND

Unity In Adventure

FRIENDS IN GERMANY

More Democratic Standards

JOHN W. DORLAND



ON THE HORIZON OF THE CHRISTIAN CHURCH

FOUNDATION ENLARGES SCOPE OF CONTEST

Mr. Henry Morgenthau, Vice-President of the Woodrow Wilson Foundation, has announced that ninety-two supplementary prizes, totalling \$7000, would be awarded in the Woodrow Wilson \$50,000 Prize Essay Contest, which closes October first. This is in addition to the two first prizes of \$25,000 each, to be awarded to the man and woman whom the Jury decide to have written the best 2500 word essays on "What Woodrow Wilson Means To Me." The supplementary prizes are arranged as follows: one second prize for men and one for women of \$1000 each; twenty third prizes for men and twenty for women of \$100 each; twenty-five honorable mentions for men and twenty-five for women, carrying with them \$20.00 each. The extra awards were voted by the Trustees of the Foundation as the result of many letters received from educators, university professors and others, all over the country, who felt that such prizes would add greatly to the value and interest of the Contest, by providing contestants with a larger number of chances to win. Prize folders giving complete details of the supplementary prizes, together with the rules of the contest can be obtained by writing to the Woodrow Wilson Foundation, 17 East 42nd Street, New York City.

WOOLMAN SCHOOL INTERRACIAL CONFERENCE

The white and colored church women of Philadelphia and neighboring cities have just closed an interracial conference at the Woolman School, Wyncote, Pa., May 15, which many of those present said gave them a new vision of goodwill and peaceful adjustment between the two races. There were thirty delegates in attendance—seventeen white and thirteen colored—representing the Y W C A and women's societies in ten denominations in the Philadelphia area; also a representative from the State Department of Public Welfare and one from the Philadelphia De-

partment of Public Welfare. The delegates came from Philadelphia, Germantown, Media, Torresdale, Wyncote, Chester, Harrisburg, Pa.; Camden, Englewood, Palmyra, Plainfield and Pitman, N. J. The topics discussed included the questions of "My Church and Race Relations," Conditions of White and Negro Women in Employment, "Housing," "Health," "Education," and "The Educated Negro in American Life Today." The discussions were conducted in open forum with competent leaders on each of the topics named. Mr. Forrester B. Washington, Secretary of the Armstrong Association of Philadelphia, who has just accepted a position as Director of the Atlanta School of Social Work, led the discussion on Employment. Mrs. Lena Trent Gordon of Philadelphia Department of Public Welfare, led the discussion on Housing, and Mrs. Addie W. Dickerson of Philadelphia led the discussion on Education. In discussing the question of Women in Industry, Mr. Washington pointed out the significant fact that in the country as a whole the number of colored women employed in agriculture from 1910-20 had decreased only 42 per cent, and in domestic service only 26 per cent; while in the following occupations they had increased as follows: manufacturing, 54 per cent; transportation, 174 per cent; trade, 58 per cent; public service, 176 per cent; professional service, 31 per cent; clerical occupations, 165 per cent. He further stressed the fact that vocational guidance of colored girls and women can take into view a larger choice of fields of employment as colored women in smaller or larger numbers have entered into many of the industrial occupations and in a large number of the professional pursuits. He called attention to the cordial attitude developed recently on the part of white workers in the garment trades of Philadelphia because of the attitude of colored workers in those trades toward organized labor.

NEW CURRENTS IN ANCIENT INDIA

We cannot go into India today with any feeling that we are better than the Indians are, that American ways and life are above Indian ways and life, and that Western civilization is superior to the East. Any painstaking study of India shows that the sins that are eating out the heart life of India are not "Indian" sins, but the human sins that are to be found wherever men live, of all races, colors, climes and conditions. Lust, avarice, dishonesty, disloyalty, pride, self-seeking, exploitation of the weak and oppressed, are found in the East, as also in the West. India's needs are human needs. We do not go to India because we are perfect, all saved, and all virtuous in an overflowing measure, but because some of us have found a Savior for these sins, our human sins, not particularly American sins, and in this assurance we desire to share our Christian experience with those whose lives have not been touched by Him.—RALPH E. DIFFENDORFER.

THE AVERAGE WAGES OF FARM LABOR

Reports to the Department of Agriculture indicate that the wages of farm laborers throughout the country now average \$34.53 per month with board, and \$48.37 per month without board. The rates have been stationary for a year. The Department's reports indicate that the wages of farm laborers are 166 per cent of the pre-war level, while industrial wages are about 231 per cent of the pre-war rates. It is also stated that competition with high industrial wages has evidently acted as a factor in maintaining the rates of farm wages during the past year in the face of the fact that in nearly all the rural sections an increase in supply of labor is reported. In the South, there appears to be a decrease in labor supply. (Presumably Negro migration has been a factor). In consideration of these figures, it should be remembered that farm laborers are frequently unmarried young men who are the sons of farmers.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Finding The Road Toward Christian Unity

IN last week's issue a summary appeared of an address before the Pennsylvania Conference on Faith and Order by our Friend Alfred C. Garrett, presenting the Quaker view of the nature of the church. As then stated, this Conference was one of a series of group meetings of ministers and laymen being held over this country and abroad in preparation for the World Conference on Faith and Order which is to meet at Lausanne, Switzerland, from August 3 to 21. At that time five hundred representatives of the Christian churches in all parts of the world will come together to consider steps toward greater unity among the denominations.

It may be well in a word to indicate what has been the attitude of the Five Years Meeting toward this Conference, and what, indeed, might well seem to be the attitude of the Society of Friends in general. As indicated by its very name, the Conference is an effort to achieve Christian unity on the basis of uniformity in doctrine and in polity or organization. Historically, the Society of Friends has never stood for creeds as a basis of unity, and from its very beginning has borne testimony against the formalities and ritual of ecclesiasticism. It is natural, therefore, that Friends should look with some degree of skepticism upon an effort to find Christian unity on such a basis. This does not mean that as Friends we wish at all to be exclusive or sectarian and that we do not welcome a larger and more inclusive fellowship of Christian believers. We have sought such unity, however, through the fellowship of Christian experience and service, rather than through that of faith and order. Moreover, the fellowship which comes through association and federation as exemplified by the Federal Council of Churches in America, of which the Five Years Meeting is a constituent body, has seemed more practicable and attainable than the more mechanical fellowship of organic unity.

While not manifesting the enthusiasm for this World Conference that some denominations are showing, it is far from the Friendly purpose to hold aloof and look askance at any right motived movement of this kind. As already announced in these columns, the Executive Committee of the Five Years Meeting has issued credentials to Alfred C. Garrett and Walter W. Haviland to represent Friends at the Lausanne Conference. The Friendly conception of the Christian church, as finely presented to the Pennsylvania Conference by the former, is indicative

of the contribution which Friends may be able to make at Lausanne. Indeed, some time ago when we tried to convey to the Secretary of the World Conference Committee on Arrangements something of the attitude of Friends on the question, as suggested above, he replied expressing much concern, saying that it might develop that the Christian denominations would have to approach the Quaker conception of the church as a basis of desired unity.

Since the notice of Alfred Garrett's address was published last week, we have received further word of the pronouncement made by the Pennsylvania Conference, which latter appeals to us as a very fine statement. "We are convinced," it reads, "that the possibility of an eventual 'Unity' of the Church of Christ, or the 'Re-union' of Christendom, will depend upon the acceptance by the Churches of a plan of living and working together, in reform, philanthropy, education and evangelism, as preliminary to a closer organic unity as the more distant objective. Further than that, the only possible way of rising to the plans of unity on Faith and Order, is through frank and fraternal discussion of our divergent views and definitions."

The statement concludes with what appeals to us as an exceedingly fine expression of the ideals and methods of Christian unity. If it in any way anticipates the spirit and the action at Lausanne, this first World Conference will transcend its name and mark a real epoch in the history of the Christian church. The paragraph follows:

"Not by a uniformity in polity, not by the single control of property or administration of funds, not by a patchwork of creeds, not by toning down the vital elements of our several spiritual emphases, but by exalting Jesus Christ, as our Lord and Savior, may we make him live in the ideals of the world, through his living in the hearts of believers, and his having the right of way in the organization of human relationships in their ethical standards and practice. We must also have in mind the needs of the non-Christian world, which is staggered by our sectarian divisions, and we must look toward larger fields of moral crusading in those areas of life in which our divisions have hitherto prevented us from expressing the will of the eternal Father. Through better acquaintance, through frankness, tolerance and charity, through loyalty to the right as God gives us to see the right, shall liberty and authority co-exist, and the Church of Christ answer her Lord's Passover prayer, 'that they may be one,' and the whole world testify on bended knees, its allegiance to him who would gather into his Kingdom the races and peoples of all the earth."

A Paragraph on Flying Fools

CAPTAIN LINDBERGH'S non-stop flight from New York to Paris set the whole world agog with enthusiasm, particularly France and America. From almost every point of view it is a wholesome and refreshing enthusiasm. The flight was no mere "stunt," but an astounding achievement in the progress of aviation and intercommunication. It was made by a young man, who, though dubbed the "Flying Fool," represents that heroic courage and venture, combined with modesty and good sense, which the world still delighteth to honor. As Will Rogers put it in effect, it is good to be reminded that something aside from a sensational and sordid murder story can be spread across the front pages of our public press. Furthermore, Lindbergh is a young man of clean habits and pure living—the kind of a hero our youth may well emulate. His

achievement, moreover, marks a fine departure in the contribution which "captains" may make toward world friendship. The flying captain bore not a sword to cleave but an olive branch to unite. Ten years ago the two countries immediately involved were comrades in battle—and are still wrangling over debt settlements. All this was for the moment forgotten in the wild acclaim of a peace-time heroism which makes all the world akin. One further consideration presses upon us. Where are the flying fools of the spirit to match the venture of this captain of the air? We have them—out on the frontiers of moral and social progress. Their achievements are slow and not spectacular. Opposition and ostracism are their portion as a rule rather than applause. Their recognition awaits the acclaim of future generations, which is the way of history and progress. May these our other flying fools give wings to their ideals, mounting up as eagles. The world calls them fools engaged in flights of fancy but the higher purposes of Christian civilization await their arrival.

The Evangelistic Emphasis

BY HARVEY JONES

IN a day of advancing thought when the spirit of progress is saturating the very air we breathe, for one to suggest that we might possibly do well to call a halt, get our bearings, check up our present status with the experiences of the past that we may determine whether our fancied progress is all a direct forward movement toward our goal or whether we may have been caught in counter currents and shifting winds that might carry us from our course, is to run the risk of being classed as reactionary. However it is with no reactionary spirit, no desire to go back to good old days, but rather is it in the interest of real progress in our work for Christ that I feel justified in introducing the subject that some of us feel has a vital bearing on our success.

About twenty years ago in the city of Des Moines I met a young clergyman who evidently had just finished his theological course and who was fairly glowing with his enthusiasm over the advanced ideas in religious thinking. He seemed particularly anxious to impress me with his utter contempt for the religion of our fathers and with his positive assurance that a new day had dawned that would utterly revolutionize the world. Only partially sharing his enthusiasm, I ventured the question as to whether with our advancing conceptions of religion we were making corresponding progress in our work of winning men for Christ and arousing sinners to a sense of their need of a Saviour. With a noticeable change in tone and manner he replied, "The new Theology hasn't produced evangelists—yet." Many times during these twenty years I have wondered how much truth of real significance could be found back of this admission. I am wondering whether, after the lapse of these years we are any nearer to producing real evangelists than at that time. By this I mean not the raising up of a special class of workers with a special method of evangelistic appeal, but rather, does the idea of Evangel—the publishing of the "good news" in any great sense define the work of our church today?

It does not require any unusual powers of observation for one to realize that within our generation there has been a decided shifting of emphasis in the general conception of the Christian message. It may be well to observe that a change of emphasis in the statement of a truth may result only in a better understanding of the same truth or on the other hand it may result in an entire change in the whole meaning of the statement. It is not strange that many have felt because of this change of emphasis,

in religious thought that an entirely different Gospel is being set forth from that which our fathers knew. I think, however, that we rest assured that the "faith of our fathers is living still" and that the shifting of emphasis has been largely good. Christianity today we are glad to believe has a larger and fuller meaning than ever before. The breadth and extent of the application of the Christian message is being realized today as perhaps no previous generation has realized it, but the very fact of our broader vision should challenge us to a careful examination of our foundations. As our cords are lengthened our stakes must be strengthened.

The religious life of America had its roots in a Gospel message that was strongly evangelistic and individualistic. The names of Wesley, Whitefield, Finney and Edwards are as closely associated with the history of our religious life as are those of Washington, Adams and Jefferson with our political life. The preaching was largely a personal message; an appeal for individual righteousness. The fact of sin and its awful consequences, the depravity of the human heart, the justice as well as the mercy of God, the necessity for repentance from sin and seeking of pardon, the plan of salvation provided in the sacrificial offering of Jesus Christ—these great themes expounded by great preachers, on fire with the earnestness of their passion for souls constituted in a large measure the substance of the Christian message and had a tremendous influence on the life of that and the following generations; and this influence must ever be seriously reckoned with if we would rightly understand the background of our religious history.

While these themes are not entirely unfamiliar to us today it can hardly be questioned that the direct evangelistic emphasis, the appeal for personal repentance, has been to a large extent overshadowed by other interests. If we should seek for the cause of the change of emphasis we would probably find that a number of factors have had their influence.

I

Something may be said as to the effect of a changing conception of the character of God and of his attitude toward sinners. Two hundred years ago Jonathan Edwards could so move his hearers as he preached his terrible sermon on "Sinners in the hands of an Angry God" that they are said to have gripped the pews lest they should fall into the awful pit of eternal torment.

Today that famous sermon is referred to, only as an awful example of the perverted thinking of that day. The idea of a God that could be compared in his attitude toward sinners, to a man holding a loathsome spider over the flames who would take pleasure in beholding the writhing of the victim brings a sense of horror—not because of the truthfulness of the picture but rather because any one could ever think of God in that way and we love to congratulate ourselves that we have passed so far beyond this primitive conception of God.

Certainly no one would desire a return to the theology of Jonathan Edwards but it may well be questioned whether we have not gone as far to the opposite extreme in adopting an easy going attitude toward the matter of personal sin and its consequences and the need of forgiveness and in so doing have lost the powerful message so effective in other days in bringing sinners to repentance. T. R. Glover says, "If sin and its forgiveness occupy a far less place in contemporary thinking than they once did it is perhaps as much due to shallowness as to sanity." If the idea of sinners in the hands of an angry God was wrong, much more is the idea of a God who is not concerned about our sins.

The fact that God is a loving Father who yearns for the return of his prodigal sons rather than visiting them with vengeance only emphasizes the enormity of our guilt and the need of pardoning grace. Jesus declared that the Holy Spirit would convince the world of Sin, and it is only as people are aroused to the defiling and damning character of sin and are made to realize the fact of human guiltiness before God that the Evangel—the gospel of salvation—can have any real meaning.

II

The emphasis placed on Christian nurture and religious education as means to Christian character has doubtless had its effect in turning the attention away from the distinctively Evangelistic message. When Dr. Bushnell wrote his famous book on "Christian Nurture," the eyes of thousands of Christians were opened to the fact that a very important factor in the religious life of the world had been largely neglected. It was an important revelation to many that it was not necessary that one should spend years in sin and wickedness and then be saved by a great cataclysmic conversion.

It certainly was important that people should see that something more than a great emotional upheaval was necessary to produce saints and that teaching and instruction must have a large place in our program of Christian work. Perhaps it is not strange that with the increasing emphasis on this phase of work the more strictly evangelistic emphasis should be relegated to the background.

In regard to this important work however, we can only say, "This ought ye to have done and not to have left the other undone." After all, the essential message of Christianity is not education but salvation. It is first of all, not new ideas but new life, not instruction but redemption, not something attained but something obtained. The vital element in the apostolic message was not knowledge but power. No mere course of instruction can change a Saul of Tarsus to Paul the Apostle or Augustine the libertine to Augustine the saint. As Dr. Jowett used to say, "You cannot raise the dead with Emersonian maxims." Moral instruction we must have but true virtue must come from something deeper than ethics alone. By no amount of pruning and dressing has any one ever been able to produce grapes from thorns or figs from thistles.

Shailer Matthews says, "The chief business of the preacher of the gospel is not to urge men to be good, but to show them how by coming to and living with God they may become good. Reform springs from regeneration. It can never replace it. The moment our churches confuse the two they are in danger of losing their birthright. We must needs preach ethics, both of the individual and of society; but ethics like legalism is not the gospel. The chiefest blessing of the Christian is not the call to do things for God, but the gracious promise that God will do things for and in him." If then our Christian nurture and religious education are to be effective in producing Christian

character they should be more and more dominated by the spirit of evangelism.

III

Doubtless one of the chief reasons for the shifting of the emphasis has been the increasing emphasis on the necessity of broadening our idea of the scope of religion to include the physical, social and political as well as the spiritual needs of the race.

Within our generation a host of splendid men and women among whom may be mentioned Jacob Riis, Josiah Strong, Prof. Rauschenbusch and Jane Addams, have called our attention with no uncertain sound, to the fact that Christianity must apply itself to the temporal needs of men. We have come to realize that our message involves the reconstruction of society according to the principles of Jesus Christ. We have been led to see as never before that the Christian message must revolutionize industrial, national and international relationships. Again and again we have been reminded that the religion of the past was too individualistic and that we must see beyond the individual salvation to the world order.

We are very willing to admit that the older view *was* too individualistic but if the emphasis then was too strongly upon personal salvation, have we not gone much too far in emphasizing the matter of human relationships to the neglect of individual redemption? If it is said that the world can not be saved merely by individual righteousness we must emphatically reply that it can never be saved *without* individual righteousness.

We hear much of applied religion but before this can have any meaning we must see that we have religion to apply. We may well concern ourselves with the proper adjustments of the relationships between the various units that comprise the structure of society but no amount of adjusting these relationships can ever produce a strong and stable structure if the quality of the units themselves be neglected. The redemption of society can never be accomplished apart from the redemption of men and women, boys and girls, and the means to this redemption must ever be the personal experience of the saving power of Jesus Christ which is the heart of the evangelistic message.

It seems a pity that evangelism and social reform should ever be thought of as rival interests of the church. It should be as far from the truth as to say that there is a rivalry between the roots of the tree and its fruits. The important question to consider is whether we are trying to produce fruit by artificial methods rather than by the method that has its roots deep in the human heart. We do need to concern ourselves with a purer and better world order but the basis of this order must be religious and I believe that a real revival of evangelistic fervor would more than anything else make possible the social, industrial, political and international readjustments we are seeking.

It has been pointed out that the revival of personal religion under the Wesleys gave rise to the four great philanthropic movements of the 18th and 19th centuries: the anti-slavery movement led by Wilberforce; the prison reform movement led by John Howard; the Sunday School movement by Robert Raikes and the foreign missionary movement led by Wm. Carey. A great historian has said, "Wesley was one of the chief forces that saved England from a revolution such as France knew." I believe it could be shown that every great world reform has had its roots in some spiritual awakening that has aroused men to a sense of their need of a personal Saviour. The reformer has followed in the wake of the evangelist.

But after all, we may well ask ourselves whether the world order or the individual soul is the matter of first importance. Does the individual exist for society or society for the individual? In his much discussed appeal for a Protestant confessional, Dr. Fosdick contends that "ministers are discussing social and economic problems and human institutions too much and neglecting the wrestling with the individual soul." He says, "We need a renaissance of what our fathers used to know as evangelical preaching—we retreat to discussing themes instead of wrestling

with human souls for life or death." "Our business," he declares, "is not with vastness or immensity but with the individual."

Certainly if we judge the spirit and method of our Master's work rightly we must recognize that his chief and apparently almost his only concern was to save individual men and women. Certainly in no age has the need for revolution in the construction of society been more evident than in the time of Jesus but we search in vain for any specific effort on his part to change the forms of social organization. It was inevitable that his great principles of life should have a revolutionary effect in all human relationships, but Jesus expressed the meaning of his mission in the words, "The Son of man came to seek and save that which was lost." As Dr. Jefferson says, "While social storms raged about him, he sat on a side hill and told a group of humble men little stories about God."

It was because Jesus knew men as no one else ever knew men that he knew that the thing that stood in the way of the redemption of the world was not primarily wrong kinds of government and social institutions but a wrong spirit in the hearts of men. It was to deliver men from this condition that he lived and died and it was the proclamation of this deliverance that comprised the Gospel message that he committed to his followers. Has the church today a greater message than this to give to the world? Is anything more vital in meeting the problems of our complex age than the regeneration of human life?

There can be no overlooking the fact that we are grappling today with tremendous issues that involve the very foundations of our civilization. Greed, immorality, intemperance, militarism and other great evils, we are beginning to realize must be destroyed or they will destroy us. We must not stay the hand of those who are wrestling with these monsters but should rather

rally in loyal support to their endeavors along all legitimate lines of education, legislation or reorganization. But we must also recognize that these in themselves are not enough. Lovers of temperance must never allow the 18th amendment with its enforcement legislation to be annulled, but neither must we be deceived into thinking that our nation can ever be made a sober, virtuous nation by any decree from Washington. Legal righteousness must ever be but a poor makeshift for purity of heart.

However zealous we may be (and I believe we should be) for the World Court or the League of Nations as means for avoiding war, the true peace of the World will not come via Locarno but via Calvary. George Fox's reply to those who would have made him an army captain was, "I knew from whence all wars arose, even from the lusts according to James' doctrine" and, "I lived in the virtue of that life and power that took away the occasion of all wars." Unless our documents of peace have the spiritual support of those in whose hearts all war has been utterly and eternally outlawed by the regenerating power of love, these documents will always be to a greater or less extent but "scraps of paper." The greatest temptation of our Lord was to find a short and easy way to the Kingdom but very early did he learn that the Kingdom did not come that way. The Kingdom of God could only come as redeemed men and women with purified hearts became spiritual citizens of the Heavenly Kingdom. It was a way that called for patience, heroism, sacrifice and the cross but he knew it was the only way and to that end he gave his life.

The problem of all problems today as ever is the problem of sin in the human heart and the only solution for this problem that has ever been seriously offered is the Gospel of Jesus Christ—and this is our message.

Gonic, N. H.

On The Banks Of Brook Bezor

What a Wayfarer Might Have Seen At Spiceland

Stirring scenes were enacted the other day on the greens at Spiceland, Indiana, through which the classic Bezor flows. Had a wayfarer passed that way and paused, he would have been puzzled. Apparently, a group of undignified elders were frisking about as if trying to ape the playful antics of the children who had just gone home from the school building in the same yard; or as if playing the part of the clumsy ass in the fable that tried to imitate the gentle frolics of the lap dog. This is the way it might have appeared to a wayfarer but appearances are often deceitful. As a matter of fact he would have been looking on upon a session, and a very important session, of the Minister's Short Course of Indiana Yearly Meeting. Just that!

What a fine leveler is play! To one unacquainted it would have been a hard task to distinguish the learned "Professors" of the Course, such as Clark Bedford and Gervas Carey, from the humblest of learners; or, except by his white and silken locks, Oscar Trader, the dean of the ministerial group, from the boy preachers recorded at the last Yearly Meeting sessions. By the way, if these young preachers can preach as well as they can jump,

the veterans will have to look alive for their laurels. Yes, directed by Cecil Mills of Wabash, the group rushed from one game to another, and the faster and more furious the fun the better Jefferson Ford of Africa seemed to like it as his long legs flashed around the circle, making the heavier draft performers such as Jo Youngs and Claude James puff to keep up.

Frivolous, does some serious minded reader say? Perhaps, but it was the frivolity of good fellowship which so richly characterized the Short Course throughout. For thus, after a full day of addresses and expositions, the attenders withdrew to the out-of-doors for the playful recreation which kept them alert and fit and which brought them together in a new and intimate relationship.

It is evident that the Minister's Short Course, launched three years ago, is growing steadily in favor and helpfulness. From beginning to end, the attendance from Monday evening, May 16, to Friday noon, May 20, was good and representative. The fine spirit that pervaded the sessions and the associations of the week could hardly have been excelled, producing an atmosphere which insured the fullest measure of success. It is an earnest, we

believe, of the steadily growing spirit of understanding and unity in the Yearly Meeting as a whole.

Ministers in attendance were:

Chas. E. Hiatt	Parvin W. Bond
Percy M. Thomas	Olive Harris
Frank J. Long	Chester B. McKean
Fred E. Smith	Chas. W. Sweet
Jefferson Ford	John W. Saint
Maud-Smock	Ira C. Johnson
Goldie Hinshaw	Oliver Beeson
Alice C. Lawrence	Joseph W. Youngs
John I. Wright	Harry Reece
H. Clark Bedford	Logan N. Hunt
Claude A. James	Aaron Napier
Clarence Macon	Myrl Huff
Edna H. Redick	Alice Cook
Harry Kreider	Esther Cook
Paul Wright	B. Willis Beede
Orville Fisher	Gervas A. Carey
Chas. M. Elliott	Clinton M. Pearson
Luella Elliott	Allen Benbow
Grant Whiteneck	Truman C. Kenworthy
Robert Goodwin	Chas. N. Franklin
James M. Swanders	Millie M. Lawhead
Chas. B. Douglas	Chas. S. Winslow
Effie P. Douglas	Adam Flatter
Harold Douglas	Chas. M. Woodman
Oscar H. Trader	Wm. J. Sayers
Lee. Chamness	Austin Osborne

Clinton O. Reynolds	Leslie Shaffer
Edward Hartsuck	Chas. Youngs
Leslie E. McCarger	G. Raymond Booth
Wyman A. Hull	Alpheus Trueblood
Zeno H. Doan	Thomas R. Woodard
Wm. O. Fox	David M. Edwards

We liked the way in which the program was arranged from the viewpoint of its mechanics. There were three addresses of fifty minutes each in the forenoon, and two or three in the afternoon, following the devotional periods, with ten minute intermission periods in which to stretch and compare notes. The mid-day luncheon period was two hours, giving ample time for friendly foregathering. One could thus enjoy the sessions without a feeling of surfeit and weariness, combining the intellectual activities with the no less important opportunity of better acquaintance and closer fellowship.

The presence of our young Friend, Rebecca Kimbrough, of Marion, was much enjoyed by all, for her wholesome personality as well as for her leadership of the music, with Leslie McCarger at the piano. One evening she, as soloist, joined with Edwin P. Trueblood of Earlham College, as reader, in giving an excellent and enjoyable entertainment.

In a brief survey such as this, it is impossible to do more than indicate the general nature of the Short Course program. H. G. Rowe, of the Indiana Council of Religious Education, opened the course on Monday evening with a stirring address on "Community Forces for Character Education," following it the next morning with a helpful consideration of "The Pastor's Place in the Program of Religious Education." The first full day's program was very fittingly opened with a presentation by J. Edward Hartsuck of "The Devotional Life of the Minister." Each day Clark Bedford brought an hour of Bible exposition from the Epistle of James. On the basis of his service in this capacity in preceding years, the ministers have come to look forward expectantly to his presentation and their expectations were amply fulfilled. In addition to this series, he also gave an impressive evening address on the subject, "Making Powerless Circe's Wand." Another much appreciated throughout-the-conference series was given by Gervas A. Carey, formerly head of the Biblical Department at Friends University, now pastor at Long Lake, Michigan. His subjects were "Sermon Building," "The Unity of the Bible," "The Eternity of the Living Word of God," and "Characteristics of a Christian Vocabulary."

Among the "two base hits" were "Historical Study of the Attitudes Underlying the Missionary Undertaking" and "Rising Friends Churches Abroad," by B. Willis Beede, and "Imitation as a Factor in Character Building" and "Some Neglected Aspects of Character Education" by Clyde A. Milner of Earlham College. Single addresses were given by Leslie Shaffer, who presented "Our Task" from the young peo-

ple's viewpoint, E. P. Trueblood on "Practical Phases of Public Speaking," Rev. Lyman C. Murr on "A Chaplain's Experiences in the State School for Older Boys," Gertrude M. Reinier on "The Extension of Christ's Kingdom" and Walter C. Woodward on "The Church and Its Journalism."

An hour on the second afternoon was set aside for discussion of "Methods of Organization and Work," led by Edgar T. Hole and Fred E. Smith. Interest in the subject was so keen that another period was arranged for continuing the discussion. Mention should also be made of the brief but fruitful periods of devotion which opened each session. Following the noon-tide intermission each day, a brief message was brought by Jefferson Ford. Various pastors led in the forenoon devotional periods. The name of one Friend should be mentioned, since it appears nowhere in the headlines. It is that of the Superintendent,

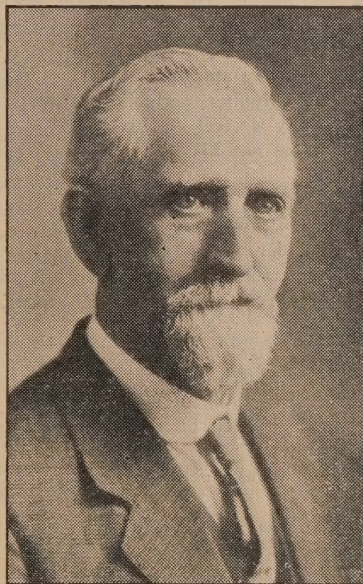
Charles E. Hiatt, to whose careful supervision the Short Course is greatly indebted for its success.

The hearty welcome accorded by Spice-land Friends who threw open their homes to the visitors, gave the right setting to the conference; that and the substantial meals nicely served by the ladies of the local meeting. The fact that those in attendance took all their meals together contributed greatly to the sense of fellowship that prevailed.

In preparation for his last address, Gervas Carey, early in the sessions, asked the Friends present to prepare and give him a list of twenty-five words which they considered essential to a Christian vocabulary. In presenting the results, he reported that one word appeared on every single list handed in—the word "love." Fine! But better still, that word was written not only on "scraps of paper" but in the hearts of those in attendance.

W. C. W.

Observe Sixtieth Anniversary



GEORGE M. HOLADAY



MARTHA S. HOLADAY

On April 11, George and Martha Holaday of Georgetown, Illinois, celebrated the sixtieth anniversary of their marriage. They were married according to Friends ceremony in the old meetinghouse at Vermilion Grove, Illinois, April 11, 1867. They are the parents of Congressman William P. Holaday and the reception was held at his home. He and Mrs. Holaday and Mrs. Ola Hopkins of Georgetown, their only other living child, assisted their parents in receiving the some 350 guests who came to greet them on this memorable occasion. Among them were many of their old-time friends and associates, two of whom were present at their marriage sixty years ago. The guests came in groups and each succeeding group was ap-

propriately entertained with refreshments, music, recitations and talks made by some of the guests, while all joined heartily in congratulations and best wishes to the bride and groom of sixty years ago.

George and Martha Holaday are birth-right Friends and have lived within the limits of Vermilion Quarterly Meeting practically all their lives. Through most of their married life they have been active in the work of the church. Both have long been official members, and each fills the station of elder at this time. Both are well preserved—vigorous in old age—and bid fair for many years yet of love and service, in which prospect they have the best wishes of a large circle of relatives and friends.

Unity In Adventure

Yearly Meeting of Friends in Germany

An excellent report of the second Yearly Meeting of Friends in Germany, held at Magdeburg from the 15th to the 18th of April, has been received from Fred J. Tritton, an English Friend who attended it. Then, too, Gilbert MacMaster has written us of the joy and love and strength which pervaded the Yearly Meeting and of the feeling of heavy responsibility which rested upon each member so that all present very earnestly took part in the discussion of the several problems facing the Meeting. Both report and letter deserve to be released verbatim to Friends in the United States as many of us are following with keen interest the growth of this little Yearly Meeting in Germany, but lack of space prevents us from sharing with you more than a brief resume.

Seventy people from various parts of Germany met together for the Yearly Meeting which was held without a set program of speakers and subjects, in large part due to certain difficulties that had arisen in the course of the year which were testing the depth of inward experience and spiritual unity of the members, and which might have serious consequences for the young Society. The Yearly Meeting Committee, accordingly, decided to leave the actual working of the conference in this respect to the guidance of the Divine Spirit at the time, and in a circular letter sent out beforehand all members were reminded of the necessity of earnest inward preparation. This venture of faith was a perfect success; the meetings were harmonious and happy, and the serious difficulties were overcome not by ignoring them, but by facing them out together under the guidance of the Spirit of God, whose presence was so wonderfully felt throughout the whole of the Yearly Meeting.

But business details were not neglected and the Yearly Meeting Committee met in two lengthy sessions to prepare them for presentation to the Meeting.

Hans Albrecht, well known to many Friends in America, was appointed Clerk of the Yearly Meeting to take the place of Heinrich Becker, whose increasing duties as manager of the Quaker Verlag, a publishing house, as well as his new position in library work in Leipzig, are making it impossible for him to devote the necessary time to the current work of the Quaker movement.

Twenty-one new members, from widely separated districts, were admitted to membership. Until something on the line of Monthly Meetings develop, the Yearly Meeting alone has power to admit to membership. District clerks make the recommendation. This brings the total membership well over a hundred.

The several local groups reported various activities; public lectures, prison reform service, cooperation with other bodies in social work, and pacifist propaganda. As many of the attenders at the meetings are friends of the Friends it hasn't been easy for all of the groups to adopt silent worship. The feeling that silent worship should arise out of an inward need has been fulfilled in the case of several Meetings.

The publishing activities of German Friends are developing strongly. Several Quaker books have been translated and published. The Monatshefte—formerly Die

WHERE IS THE GOD WE LOVE ?

BY ORPHA FELLOW

Where is this God, the God we love

Is He so far away in realms above,
That his life is only a beautiful dream,
And nothing is real, whatever may seem?

Is He far away amid the stars;

In Venus, Jupiter, perhaps in Mars;
So far away we feel not his power,
And know not his love each day, each hour?

Do you look away beyond the skies,

And wonder where that city lies—
That wonderful city, with streets of gold,
With its rest and peace, and mercies untold?

The God we love, so far away?

How sad to think of it in that way!
Our prayers, when offered, He could not hear,
If so far away in that mystic sphere.

Listen to what the "Truth" does say:

The God we love is *not* far away—
Look all around about you here,
And you will see that God is near.

The grass, the trees, the beautiful flowers;
The day, the night, the sunshine and showers;

How could He be in some mystic land?
For *these*, He created with his own hand.

For us, He supplied the needed demand,
Of food, and raiment, houses and land;
The beauties of nature, luxuries of life,
As we meet the needs of this worldly strife.

To his children here, He has truly given
The right to live with him in Heaven;
Through Christ, our Savior, whom we love,
He will guide us safe to our home above.

Amboy, Indiana.

Mitteilungen—published each month goes to about 800 subscribers. Heinrich Becker reported on the latest publications, such as J. W. Graham's "The Faith of a Quaker" and Gerald Hibbert's "The Inner Light and Modern Thought." A committee was appointed to work with Heinrich Becker, and act as a link between the Verlag and the Yearly Meeting and also through the English and American representatives with the publishing activities of English and American Friends. A statement was also approved defining the relation of the Verlag to the Yearly Meeting. A proposal for the publication of the complete report of the work of English and American Friends in Germany since the war was warmly welcomed, and it is hoped that this may be made possible.

It is encouraging to note the interest of the German Yearly Meeting in the work of the International Secretariat. Gertrude Pincus is their representative on the Secretariat, succeeding Heinrich Becker. A special session was devoted to a discussion of the development of the work and ways to strengthen it. Perhaps the most important work is for friendly relations between Germany and some of the border states. This has been developed particularly in connection with the German Polish Conference, and much interest was manifested in the next conference in that series held immediately after Yearly Meeting in Berlin.

At a public meeting following the close of the Yearly Meeting Alfons Paquet spoke to an audience of several hundred people on "The International Situation and Our Service to the Fatherland."

In closing his report Fred Tritton writes. "To one who had been present when the decision was taken two years ago to establish a German Society of Friends, and who had also attended the first Yearly Meeting at Sonnefeld last year, the development of the German Society was striking. At Sonnefeld the gathering was small and intimate, and showed a fine spirit of fellowship and respect for divergent views. At Madgeburg there were at least twice the number present, and the range of discussion showed a wide variety of interests to which Friends, when they come together, must necessarily give consideration. There were naturally, many differences of opinion, but the sense of a deep spiritual unity and oneness of aim was never broken. At one particular moment, when the discussion might have become acute, the sense of responsibility and restraint were so strongly marked that one had a powerful sense of the divine presence. No one who took part in the second Yearly Meeting of the Society of Friends in Germany could doubt that it is to become a powerful instrument of God for his service in the world."

In commenting on the Yearly Meeting Gilbert MacMaster writes: "I seemed to see a great similarity between the spiritual life of these individuals and groups, and

the scattered Friends and groups in the early period of Quakerism in our own country. These German Friends have not been willing to accept, without a fuller knowledge at least, many of the traditions of Friends in other countries, and as a consequence German Quakerism will be influenced by the environments of these widely separated groups, and the expression which will be given to it may not be uniform. The situation thus is not unlike that of the pioneer Quakers in the early days in the U. S. A. . . . There is another contribution which can be made, and that is an understanding for the spirit of pioneering, of adventure, which prompts these Friends to go out of the ordinary, and seek their spiritual welfare in new fields. Enthusiasm is necessary in such ventures and understanding creates and strengthens enthusiasm as nothing else can do."

THE ABUNDANT LIFE

Mrs. Addie W. Dickerson, in speaking on the educated Negro in American life at the recent Inter-racial Conference at Woolman School pointed out that the work of the mission schools of the churches had so developed an educated group of Negroes which today were seeking the advantages of American life that it was now the responsibility of the churches to see that they had a full chance.

Following this discussion the conference resolved that "in view of the frequent insults and embarrassments met by the educated Negro in the ordinary walks of daily life it would seem to be the part of white church women to do everything in their power to change this situation." It was urged that special attention of church groups be given to the effort to provide hospital and clinical opportunities for Negro doctors as one of the best measures for the promotion of public health and the protection of the community against the spread of communicable diseases.

The conference closed with a religious service at which Elizabeth Shipley of the Society of Friends spoke on the abundance of life in which she brought out the point that Jesus' meaning of the abundant life was an experience in the way he showed and that it was not a goal which one individual or one race may achieve and bestow upon another.

The Woolman School where the conference was held, an institution carried on by Friends, is situated about eleven miles from Philadelphia, and is housed in an old stone mansion with beautiful well kept grove and lawn about it. The School is a unique experiment in adult education, for there meet here for periods of several weeks interracial groups for the study of the teachings of Christianity and other subjects relating to the problems of modern life from the Christian point of view.

It is better to follow truth than to be pursued by it.

A NOTEWORTHY SERVICE IN THE SOUTH

Representative of A. F. S. C. Reports Progress in Inter-racial Cooperation

The interracial Section of the American Friends Service Committee asked Ruth V. Poley to attend the conference of the Commission on Interracial Cooperation held at Atlanta, Georgia, as its representative. She has prepared the following report of the conference:

"In Atlanta, Georgia, during the last week of April the Commission on Interracial Cooperation held its annual meeting. This organization formed at the end of the World War to help offset the bitterness of the disillusioned Negro soldier upon his return to the United States, has done noteworthy service in the South. It was the vision of John R. Mott, supported by a liberal slice of the Y. M. C. A.'s War Chest Fund, which brought it all about.

"Dr. W. W. Alexander had been signally successful in his work with the colored soldiers abroad—through the Y; therefore he was chosen Director of the newly formed organization. This was an inspired choice. Through these ten years he has guided the Commission with wisdom and courage and has won the respect of the South—both black and white—and the admiration of people everywhere who are concerned over the acute problem of interracial misunderstanding.

"The 1927 meeting of the Commission dealt with as many pertinent questions as could be crowded into the three days' program. The Commission is intensely practical, and so the discussion recurred again and again to better economic opportunities for the Negro in the South—for his benefit primarily not because of his part in white prosperity. Education, of course, came in for a large share of time, with such celebrities present as Major Moton of Tuskegee, Dr. Gregg of Hampton, Dr. John Hope of Morehouse, Mary McCloud Bethune and others. Dr. Lee, a physician of Norfolk, brought a discouraging report on Negro health. The colored man seems peculiarly susceptible to tuberculosis, and the death rate from this cause is alarmingly high. For the first time in the Commission's history there was a general discussion of the Negro and the ballot. One of the most dramatic incidents of the Conference occurred when a white delegate from North Carolina read a tiny clipping—a death notice—from one of their papers in which a Negro woman received the title "Mrs."—the first time that Mr. or Mrs. had prefaced a Negro's name in the press of that section!

"The personnel of the Commission is most interesting, especially to a northern visitor. Outstanding members of the two races—both men and women—compose it.

They are active church members, very conscious of this challenge to their Christian protestations. Obviously to take a leading part in this work in certain sections of the South requires a high type of courage. But these leaders have more than courage. They are endowed with intelligence and humour and tolerance. Through their guidance one may expect a happier, better adjusted South, with KKK's and lynchings and unfair discriminations rapidly passing away."

LAURA M. GIDLEY

At her home in Dartmouth, Massachusetts, April 13, 1927, Laura M. Gidley, wife of Samuel G. Gidley, departed this life aged 85 years, 9 months and 19 days. She was born in Dartmouth, the daughter of Philip and Eunice Gidley and, with the exception of a few years in Toledo, Ohio, her life was spent in that town. Her first husband was Isaac Kelly, who died in 1902, and in 1906 she married Samuel G. Gidley. With her brother, Job S. Gidley, she kept the traditional plain dress and speech of early Friends and in her life exemplified those virtues that have become synonymous with the term "Quaker" in its finest meaning. Laura M. Gidley was always a positive and influential person. Deeply spiritual, keenly discerning, quick to act, actively engaged in the W. C. T. U., Peace, Service and Missions, she filled a large place in her community and although in recent years she was troubled with lameness, her influence was felt in the meetings of her section of New England.

She loved her friends generously and her warm hand-clasp and hearty "How does thee do? I am glad to see thee" cheered many a person and sent them out with renewed courage. She made her religion a part of her daily life and very often as the "Queries" were read at Monthly or Quarterly Meeting, she would arise and call attention to some one as particularly applicable to everyday problems. With her husband, she kept alive the meeting for worship at Apponagansett Meetinghouse as long as she was able to get there and the faithfulness of these two Friends has been an inspiration.

The funeral was held at her home on the Saturday before Easter. It was, according to Friends customs and by her request an open meeting. It was a beautiful service. Bertha V. Smith from Allens Neck paid a beautiful tribute to her as friend and fellow-worker and Oscar G. Mostrom spoke briefly. Job S. Gidley, in poetry, Scripture and personal reminiscences, portrayed the life of his sister. Burial was in the family lot in Rural Cemetery, New Bedford.

It is a common experience that one great feature of the Christian life is the constant feeling that there is more beyond.

—T. R. GLOVER.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



GEORGE W. LINCOLN GOES AROUND THE WORLD

By MARGARET LORING THOMAS

Thomas Nelson & Sons, New York
205 pp., \$1.50.

There are at least two tests by which a book for children may be judged. First, does it appeal to children, and second, does it rightly affect their thinking and actions? A book which does not make an appeal to children cannot be called a children's book, nor can it have any real effect upon them. The highest and ultimate aim for a book for children is that it may contribute something to the right thinking of the child, which will then inevitably be expressed in right actions. That this is a matter of the greatest importance is now very generally recognized, and is one of the lessons painfully learned from the World War. But a book, no matter how praiseworthy from this standpoint, will fail of its purpose if it does not first arouse the interest of the child. What affects the child's world interests him, and what interests him influences his thinking and actions.

"George Washington Lincoln Goes Around the World," written by our New York Friend, Margaret Loring Thomas, passes both these tests with flying colors. Children like the book, and as they read it there are planted in their minds seeds of friendship that will develop into a growing sense of friendliness and brotherhood to all the world.

George Washington Lincoln is a little boy who wanders onto an ocean liner in the harbor of New York, and is carried off on a trip around the world. After he gets to England, he travels by aeroplane over Belgium, Holland, Germany and France, taking the steamer again at Marseilles. In each country he visits, he finds a little friend whom he takes with him for the rest of the journey. Thus the ship becomes a Ship of Friendship. After many happy days together, full of adventures and illuminating experiences, the children arrive in America, where they all go to school and where each one contributes something toward making America a perfect place.

Every child is thrilled by the romance of travel in strange lands, and the selection of the idea of the Ship of Friendship upon which to base the story is a very happy choice. The illustrations are an attractive feature of the book which adds to its appeal to children.

George Washington Lincoln, who is always smiling a friendly little smile out of one corner of his mouth, makes friends wherever he goes. "We don't always speak the same language. Sometimes we only

smile; but we always understand each other," he says. He sees no difference between his "foreign" friends and his playmates in America. And as he goes from one country to another he searches in vain for the boundary lines. He learns not to say "my" and "mine" in a superior tone when talking of his country, for he finds each country has its own good qualities and that people are much alike everywhere. He wonders why all disputes between nations cannot be settled by conferences rather than by war. And he comes home liking every country and its people, though none better than his own. If all children could grow up with that feeling, wonders would be accomplished in the realm of international relationships. This little book, dedicated to "the children of the Peace House" will be very helpful in creating this mental attitude in the citizens of tomorrow.

P. T.

THE FAITH AND PRACTICE OF THE QUAKERS

By RUFUS M. JONES

Geo. H. Doran Co., New York, 177 pp., \$2.00

The "Faith Series" edited by Dr. L. P. Jacks, editor of *The Hibbert Journal*, promises to be a helpful library for those interested in the various contributions that different Christian bodies have made to the thought life of the present generation. Varieties of Christian expression viewed at close range are found to have much in common, and the cumulative value accruing from a study of these expressions, made by masters fully equipped for the task, is greatly to be appreciated. Rufus M. Jones has made a worthy contribution in this new book that should please the thoughtful reader, and make every Friend feel grateful for such an honest, concise portrayal of what Friends believe and are striving to do. It is a necklace of gems, each of the ten chapters sparkling with a particular phase of the Quaker position on matters of faith and practice. It is an attempt to interpret afresh "the achievements, the aims and the ideals of the Quaker movement," and presents an historical experiment along the lines of "wisdom and insight of experience rather than of formal logic and of reasoning."

The background of the historic past is made to yield the setting in which the Society of Friends, from its beginning in the seventeenth century to the present may be readily seen in relation to those other religious bodies that shared in the great work of the Protestant Reformation. But throughout, the forward look dominates, and the possibilities of the future are made to present a challenge to the successors of those

who blazed the path of peace and goodwill, as followers of Christ, to carry forth the banner on which are emblazoned "the great sacred words of our new Christianity: Faith, Experience and Service." "Every spiritual experience," says our author in his Introduction, "which those great Christian souls before our day have passed through, every word of prophetic insight which has come from them to us, is still precious and will assist us to find our way onward toward the fulness of truth and life, but the thoughtful person of this age feels that he should not be called upon to take over unchanged their world outlook or their intellectual findings. We need a type of Christianity that is brave enough to crown and mitre the individual in his search for truth and light, and which will use the conclusions and formulations of the past only as historical illustrations of the great spiritual adventure and as marked stages in the progress of the soul."

Some of the chapter titles will give the line of thought followed and make their own appeal to one interested in this particular volume: "Brief History," which shows admirably how there ever came to be a Quaker branch of the Christian faith; "The Type of Christianity," which begins with experience rather than with dogma and recognizes those vital, transforming energies that make a spiritual person and a better world; "The Structure and the Method," primarily concerned with the culture and development of the inward life and direct correspondence with God, ever tending "to draw out the highest and best that is potential to the group;" "Friends and Sacraments," showing how they sought to find the reality which could be only symbolized in bread and wine, and having found the reality, they dispensed with the symbol," holding that "spiritual practices, acts of worship and communion should not in any case rest upon commands as their basis;" "Simplicity and Depth of Life," in aversion to creeds and formulations of doctrine, preserving a profound evangelical spirit and devotion;" as "Peacemakers," "Humanitarians," and "Leaders in Education," helping in many ways to produce "The New Spirit and the New World." "The world will at least be better off if there is a Christian group, even a small one in England and America, resolved to live for these hopes, for this way of life, to bear their clear testimony for peace and love at any cost and at any price, and ready, if the last supreme sacrifice is demanded, to die for that faith and for that vision."

The essential features of Quakerism, as here presented, will commend themselves with renewed force to those familiar with the author's former books on this theme. These chapters will be read with deep appreciation by all who feel the urge "to higher levels as the ideal wins its way and becomes a wide-spread principle of life and action." The book, as a guideboard, points the way, onward and upward, the "quiet, patient way of the Spirit."

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

PLEA FOR DEMOCRATIC STANDARDS

Editor THE AMERICAN FRIEND:

In the January 6th number of THE AMERICAN FRIEND we presented a question for discussion which was partly answered in the affirmative by I. C. Lindley of Detroit, who agrees that business and professional men and women, when qualified should be ministers among Friends.

The writer has seen the pastoral system in force in various centers in the West, and feels that much depends upon the personnel of pastor and people. Where the pastor has had no Friendly tradition back of him, and people likewise, they are not especially interested in a democratic type of ministry or Friends meeting, but the pastor is expected to function as a minister from Sunday to Sunday. On the other hand, we have seen Friends Churches where the value of silent worship was understood, where testimony from members was not considered out of place, and where preaching innovations were tolerated. We feel, however, that the tendency of the pastoral system is swinging more and more towards the formal, programmed service, and this is inevitable where the members are looking to one individual and getting away from any sense of personal responsibility.

The writer has been a member of three Yearly Meetings, one Conservative and the other two Five Years Meeting groups and is conversant with the operation of the same.

One of the best Friends pastors we ever knew was originally a medical doctor. He was a splendid preacher, but it was as a pastor that he was supreme. With long bedside experience and a careful study of human nature, he had a heart tender for the sufferings of humankind, and his calls were real experiences, in which the Great Physician was revealed.

The pastoral system as we have seen it tends to elevate the "cloth" and often places a barrier between pastor and flock. Let us have college trained pastors for Friends by all means, if we must have pastors, but an education in the school of life, a development of the human side is just as essential.

The ministry of the professional and business man or woman is a powerful element in Quakerism that should not be overlooked. It supplies something that the pastor is often unable to supply in his ministry, because his contacts are limited. The ministry of the former is usually more fearless and outspoken. There are no strings attached.

A number of years ago we contributed an article for THE AMERICAN FRIEND entitled, "The Discipline, Its Use and Abuse," in which we endeavored to show that the Discipline as used by the Five Years Meeting in regard to the ministry, seemed to indicate democratic standards, while practice in the majority of cases was otherwise.

If the general policy of Pastoral Friends in the future is to have a definite programmed service, with the pastor as sole preacher, a service becoming more and more ritualistic, which will be almost inevitable, well and good, but it seems to us some radical changes must be made in the discipline to meet this condition honestly.

Our judgment is that the Five Years Meeting has grown away from the type of ministry we have called attention to, not outgrown, and that generally speaking the Pastoral system discourages this type of ministry. Far be it from us to criticize the pastor. His lot is usually a hard one. The writer's father was one of the first Quaker pastors in America, and by the way was the highest paid one at that time, receiving the munificent salary of \$1000 a year.

After all, the ministry of deeds comes first, and the word ministry second. If the Five Years Meeting could be won back to a powerful diversified ministry such as flourished in the days of our Founder, untold blessings would result. The strength of our ministry is the barometer of our spiritual welfare. Meetings rise and fall according to its standards.

How to make our Western Meetings truly democratic, living up to the highest ideals of Quakerism, is a subject well worth our consideration.

JOHN W. DORLAND.

Pasadena, California.
323-24 La Casa Grande Bldg.

READY MADE RELIGION

Editor THE AMERICAN FRIEND:

Many people get their religious ideas in something of the same manner that they buy a suit of clothes. They get a certain brand or style, put it on, and wear it.

There are some educational institutions, some organizations, and I suppose some churches that attempt to take an individual, put him in a mold, clamp it shut and—presto change—there comes out an individual who runs true to type. They are just like the ones who have been in before, and just like those who will follow. It is an easy way to get religious ideas, but it is disastrous to the church.

In the first place, it leads to intolerance toward anyone who may not run true to type or may insist on doing a little thinking for himself. This intolerance leads to friction and disruption in the church.

In the second place, it retards progress in Christian thought. Anything new is at once branded heresy and is fought with zeal. The result is the church does not keep abreast of the times and loses the support of a lot of men who might be a power for her.

Not many of us can do a great deal of original thinking, but we can at least study religious questions from several viewpoints and get several people's ideas upon the subject and make up our minds which is right. By all means we should avoid getting a religion ready made.

ALFRED E. STANDING.

Earlham, Iowa.

A QUAKER QUANDRY

Editor THE AMERICAN FRIEND:

Whatever is to be done about it? The Mission Boards need money. Oh, no, not to send out new missionaries to the field, but to keep those half-way comfortable who are already there. Many have had to come home because there was not enough money sent in to keep them from starving. God had called them to that work, too.

The poor heathen need to know about salvation, and "how can they hear without a preacher, and how can they go except they be sent?"

The Boards have counted up how much it takes to support our missionaries, and the amount has been apportioned out to the various meetings, so of course we came in for our share of it; but we are just so poor we can not raise near all they ask of us.

And then the Evangelistic Board of the Yearly Meeting has been asking us for some money to help carry on the work in some of those little, out-of-the-way places at home, where the people have to struggle along for a very meagre living for themselves and their families. It means a lot to these people to have a little church where they can go to worship God, and hear his Gospel. They want their children to grow up to be upright, God-fearing citizens. By the way, this means a lot to the community and to the Nation too. But they can't have it unless we furnish the money, for they are much poorer than we are, even.

We can't begin to give all the money they ask of us, though, not near all. We have decided to ask the Boards to forgive us that debt. Of course we can't pay it; we have too many expenses at home. Our children must be sent to school, or set up for themselves, and then, we must have a new car. Sure, there are cheaper cars, but a better one is cheaper in the long run, and besides

our neighbors ride around in better ones.

Yes, we have to ask them to forgive us. We just can't afford it. To be sure we voted—our church I mean—for a proposed local improvement which will cost a great deal more than all the church Boards together ask of us; but it will mean a great deal to our little city, and to the community in general, besides our own personal convenience; so, of course, we wanted to vote for it; we just had to. No, we can't meet all the financial demands of the church. It will just have to ask less of us, for a while, at least, for we must have this local improvement. It wouldn't be loyal to our town not to want it; and we are sure God doesn't want any knockers in his church.

"Well, ain't it queer!"

Is this your Meeting?

A CONCERNED FRIEND.

Out West.

SHE WAS A "FRIEND OF THE FRIENDS"

In a recent issue of the *Boston Herald* there appeared a brief notice announcing the death at Cambridge, Massachusetts, on April 28, of Louisa Wendte, wife of the late William C. Wendte, in her 81st year. Louisa Wendte was not a Friend but has been a devoted friend of Friends and a staunch supporter and reader of *THE AMERICAN FRIEND* for twenty-three years. Her son, William, became a member with Friends about a quarter of a century ago in Amesbury, Mass. In 1904 he paid a visit to Friends Africa Mission, arriving at Kaimosi about March 1st. After nearly two happy months with our missionaries in the pioneer stage of their work, he lost his life at the hands of natives on April 28, 1904. One daughter, Freda, survives.

IMPERIAL VALLEY QUAKER STEAK BAKE

While there is only one rather small Friends Meeting in Imperial Valley, California, that at North Holtville, there are various Friends or former Friends resident in other parts of the Valley, and some of these had suggested a Get-together of as many as possible at some convenient season. In line with this idea, arrangements were made for a steak bake on the shore of the Alamo River about half way between Holtville and Imperial on the evening of Tuesday, May 17. Accordingly, about 50 Friends gathered there, enjoying a bountiful repast of steak, skilfully baked over the coals by George H. Hoppe of Imperial, together with vegetable salads, bread and fruit with various iced drinks.

After supper each gave a brief history of his connection with Friends and it was discovered that while quite a number were "native sons" or "daughters" in their affiliation, that Yearly Meetings so far away as London, Canada, and North Carolina, with Kansas and Oregon also represented.

At the close everyone present voted to make this an annual occasion, at about this time of year.

Those present included, from Imperial: E. N. Cosand and family, L. J. Thomas and wife, George H. Hoppe, Louise Hollingsworth, Margaret Carter, Helen Doty, and Zenas G. Scott and wife. From Calexico, Adelbert Andrew and wife, Clayton Stanfield and wife; from Holtville, Albert E. and Anna M. Wright, Porter and Stella Ferguson, Ethel Ferguson and daughter Pauline, Harold Ferguson and family, Eldred Ferguson and family, O. V. Cox and family, Ed Griffin and wife, W. E. Crozer and family, Virginia Finney, Walter Jessup and wife, and George Taylor,—about 46 in all.

QUARTERLY MEETING AT SEATTLE

Puget Sound Quarterly Meeting at Seattle, Wash., opened with a luncheon at 6:15 p. m., May 6. The former pastor of the Seattle meeting, D. Reeves Shinn, gave thanks to Heavenly Father who has met all needs and continues to lavishly bestow blessings and favors. It was a lively group, young and old, which sat down to the evening meal. The good cheer was increased by the presence of friends from Oregon Yearly Meeting. Among these were President Levi T. Pennington and Rev. Eikenberger and wife.

The meeting on Ministry and Oversight met at 7:15, with Mrs. G. E. Cook as clerk. James Welch, Mrs. Bently, Etta Cook and others asked for divine guidance. D. Reeves Shinn read the 121st Psalm. The reports, on the state of the Society, showed some great problems to solve as monthly meetings; however, an all-wise Heavenly Father stands ready to help solve these and all human problems.

Eighty-eight persons assembled in the auditorium of the church for the first public session of the Quarterly Meeting. J. H. Bundy and wife and Esther and Richard Hendricks of the Atlantic Street Friends Church rendered special music for the opening meeting. The subject of the address by Levi Pennington was the "Kingdom of God." He made clear that the kingdom was an active and present reality in the world. Also, that Jesus means for men to take him seriously, conducting themselves in accordance with the laws of the kingdom. A deep sense of the importance of the ideals of Christ gripped the minds and hearts of the listeners.

The meeting for worship Saturday morning was well attended. The spirit of God was manifest in the service and the message brought by Levi Pennington, president of Pacific College, was appreciated by all. The presence of fraternal delegates from Tacoma Quarterly Meeting and Bethany Monthly Meeting was an inspiration and encouragement to the Quarterly Meeting. Fraternal delegates

were appointed to attend the coming Quarterly Meeting at Tacoma, Wash., and the Yearly Meeting at Newberg, Ore.

A letter was ordered sent to our representatives in Congress protesting against military activities along the Mexican border and urging arbitration as a means of settling difficulties with Mexico and Nicaragua.

The Quarterly Meeting was followed by an inspirational meeting for worship on Sunday morning, May 8. The sermon delivered by Levi T. Pennington, was a message based upon the thought expressed in the words in 2 Peter, 3:15, "Our beloved brother Paul." In Paul, we have exemplified the life of a man fully prepared to live a Christian life. Preparation is aided by heredity. Each parent builds into the next generation his blessing or his curse. Paul was strengthened in character by a long, straight line of Jewish ancestry.

But preparation is incomplete without training. In this, Paul was fortunate. He was taught the trade of tent-making and did his work well. He was given an education, and at the feet of Gamaliel he learned respect for law and reverence for God. Paul learned God's commandments, and although he misapprehended God's will, he did what he thought was right. He thought the followers of Christ should be put to death.

Paul's preparation was further strengthened by his Greek culture and his Roman citizenship. The ordinary Jew saw only weakness in the Roman Empire, but with his broad-mindedness, Paul recognized their ideals and could not hate the Romans. He believed that the Messiah would come, for it had been prophesied he would come and "establish a kingdom and rule forever." This man, whom they called Jesus, could not be the Messiah, for he was dead. Then one day, he met Jesus face to face and, with all the power he had by nature and training, he knew that he had been wrong. "His train going full speed in one direction, turned and went the other way," said President Pennington, "for Paul was converted."

Heredity or training will not make a Christian; neither will education or culture. Study of world conditions helps, but that will not make a Christian. Preparation counts, but we must know Jesus and be willing to follow. Jesus appointed Paul to his task. It was a great task—too great for Paul alone but not too great for Paul and Jesus.

God knows where we ought to be serving him. He is calling us and the task may seem too great for us, but it is not too hard if we are willing to call upon him for help. God does not say "Go thou alone," but "Come thou with me." If he says, "Go!" he says also, "Lo I am with you." It was not an idle boast when Paul said, "I have fought the good fight, I have finished the course, I have kept the faith."

QUAKERDOM · AT · LARGE

Emma F. Coffin expects to accompany her daughter, Lelah Fern Kissick, and Perry Kissick, her husband, on an extended trip in Europe. Perry Kissick has been awarded a Fellowship for foreign study by Columbia University, New York, where both he and Mrs. Kissick have been studying the past year. They will be in Geneva, Switzerland, at the school of International Studies and visit the Assembly of the League of Nations. They will also study in London, Paris and Berlin.

"Every schoolmaster should get the book for his boys," comments *The Friend* (London) when referring to the latest book by Dr. Nansen, the great Arctic explorer, published in England by the *Hogarth Press*. Dr. Nansen is such an inspiring figure for youth that St. Andrew's University has made him Rector, so drawing out of him his delightful rectorial address on "Adventure." This with two shorter ones connected with the Nobel Peace Prize in 1922 and 1926—"Peace" and "No More War"—have been printed in book form and thus made available to a worldwide audience.

We learn that in a prominent corner of the exhibit of Friendship dolls in Mitsukoshi's Department Store, Tokyo, stood "Rebecca," the Quaker lady who went as a messenger of friendship from children in Wilmington, Delaware, to Friends' Girls' School, Tokyo. On one side of "Rebecca" was placed a document giving an outline of the history and teaching of Friends. On the other side were three pictures, "The Presence in the Midst," "None Shall Make Them Afraid," and the well-known portrait of Elizabeth Fry. It was through the efforts of the head of Mitsukoshi's foreign department, who has a daughter in the Friends' Girls' School, that this exhibit was placed in such an advantageous position, where it attracted much attention among the Japanese people.

The Swarthmore Lecture as an introduction to Dublin Yearly Meeting held at Dublin, Ireland, early in May, was delivered this year by J. Edward Hodgkin, entitled "Thoughts on the Future of Quakerism." After a brief review of Society history, the lecturer pointed out that the world now needed something more than a witness to truth and a generous philanthropy. It wanted a livelier conscience to public wrong and was perishing for a knowledge of that love of which our only standard was Jesus Christ. At a later session, he also introduced the subject of "Industrial Relations," dealing at some length with schemes of profit sharing and giving rise to a brisk discussion in which Charles E. Jacob, a former fraternal delegate to

the Five Years Meeting, James T. Douglas and others took interesting part.

A few lines from a concerned Friend invite attention to a reference in these columns for the issue of May 19, to the address of Rufus M. Jones before the students of Earlham College, in which he was made to appear as including Jesus Christ in a class with Gautama Buddha, Francis of Assisi and Mahatma Gandhi as the greatest religious leaders in the history of mankind. Those who know Rufus M. Jones and his intense loyalty to Jesus Christ as the Son of God and Savior of men will readily appreciate his position and interpret the reference correctly. There was no thought of lowering Christ to the level of redeemed men, even the greatest of them, except to recognize his divinely appointed task of lifting all men, who will receive him, to a place at his right hand. We regret the ambiguity in the reference, owing to its brevity, and trust that all readers may fully realize the devout appreciation of our esteemed Friend for his and our Savior and Lord.

Whittier College, Whittier California, was chosen as next year's meeting place for the annual conference of the Faculties of the Colleges and Universities of Southern California which recently met at the California Institute of Technology in Pasadena, when, as noted in last week's issue, Dr. Walter F. Dexter, president of Whittier College, was elected president of this organization. One of the leading speakers was Dr. William B. Munro, noted economist and member of the faculties of Harvard University and the California Institute, who said prophetically that fifty years hence the center of gravity in commerce will be shifted from the Atlantic to the Pacific Coast. Speaking of four important educational problems, he urged the need for unity in college curricula, deplored the overinsistence on utilitarianism in modern teaching, pleaded for the recruiting of faculties from real scholars, and warned against overloading the school organizations with unduly large administrative organizations.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances.
20 South 12th Street
Clothing shipments,
15th and Cherry Streets

PHILADELPHIA, PA.

"Ladders of Life" was the subject spoken on by Ira C. Dawes at the Y. M. C. A. Sunday afternoon, May 22, 1927. He has been speaking at the Y. M. C. A. from time to time all through the past winter which has proved of much value to the men assembled there. A reception was held at the First Friends Church May 18, to welcome the twenty-six new members received into the church on Easter Sunday. Everyone gathered at the church at seventy-three to help out in a potluck supper which was well taken care of within a half hour's time. Shortly after eight o'clock Dr. Morton C. Pearson was introduced as the speaker of the evening. He extended a cordial welcome to the incoming members and painted a word picture of his desires for the First Friends Church of Detroit ten years hence. It is sincerely hoped that these dreams may be realized, and they will be, and that the Friends of Detroit will be a strong factor in the Five Years Meeting both spiritually and financially. A social hour followed that was thoroughly enjoyed by all, and was concluded about ten o'clock when all adjourned to their respective homes, after a very profitable and pleasant evening's entertainment.

NEWS OF OUR MEETINGS

Wednesday evening, May 18, 1927, about seventy of the Gasport N. Y. Friends met in the Church diningroom for a Church family supper, beautifully served by some of the "Big Brothers" a Men's Sunday school class, after which was held the regular Monthly Meeting. Among other business was the appointment of Sarah Keates Dillingham to send letters of loving greeting to Margaret A. Holme and Robert Simkin and wife, missionaries who remained in China.

Prairie Vale monthly meeting of Haviland Quarterly Meeting, on April 24, dedicated a very commodious little \$4,000 bungalow church with full-sized basement. While the weather was not all that could be desired, yet there was a good crowd, and a wonderful day of victory in going over the top with the finances. M. F. Swafford the Yearly Meeting Superintendent preached in the morning, and Fred J. McKinney, a former pastor, delivered the Dedicatorial Sermon in the afternoon. Versa Harvey, another former pastor, preached in the evening, starting a revival meeting, and Sylvia Frazier arrived, April 26, to conduct the revival, which was a great blessing. Eleven persons were definitely blessed at the altar, eight of whom received the blessing of sanctification.

A week-end meeting was held at New Salem Friends Church near Greentown, Indiana, in Kokomo Quarterly Meeting, by Elizabeth and Jehu Reagan, assisted by the regular pastor, Ola Oatley. The meetings were well attended and full of interest. As a rural church, Friends feel that week-end meetings held at times during the year when interest is somewhat low are very beneficial and stimulating.

Spring Bank Quarterly Meeting was held at Spring Bank, Allen, Nebraska, May 7-8, 1927. On account of very heavy rains only a few delegates were present, though all the pastors from every meeting were present, except one, and that meeting is over 300 miles distant. A fine spirit was felt throughout the meetings. At the meeting on Ministry and Oversight, Saturday morning, with De Ella Newlin, pastor at Plainview, as clerk, the third Query was brought up for a very profitable discussion after the business session. Louisa B. Phillips, pastor at Kemma, brought a spirit-filled message in the evening on "Seek ye first the kingdom of God and his righteousness." Estella Foxworthy, the Missionary Secretary of Nebraska Yearly Meeting, clearly and forcefully presented the message, Sunday morning, from the text, "Abhor that which is evil, and cleave to that which is good." At the conference in the afternoon, conducted by Minnie E. Clements, of Elk Valley, Quarterly Meeting Superintendent, many helpful suggestions were brought out on the importance of the prayer meeting and tithing in the work of the church. Many comments were made on the splendid music furnished by the Spring Bank choir and male quartet, under the direction of Ralph Clem, the pastor. All were sorry that Theo. Foxworthy, Yearly Meeting Superintendent had to leave Saturday at noon, for Richmond to attend the Board meeting of the Five Years Meeting. Friends regret that the rain hindered many from coming from Nebraska Central College.

Bloomington, Indiana, Quarterly Meeting, Western Yearly Meeting, was held May 21-22, with all sessions full of interest. Friends were favored in having David M. Edwards, president of Earlham College, present, who brought most helpful and inspiring messages. On Saturday he stirred his hearers in his discussion of what the church *fails* to do, and what the church *should do* to accomplish the things Jesus wants done. On Sabbath morning other Bible schools in the Quarterly Meeting were dismissed and the members drove to Bloomington and joined in the study of the lesson. The orchestra from Tangier-Rush Creek furnished good music. In the meeting for worship, President Edwards spoke on "Where is thy God," making a strong appeal for a closer relationship with God. The large company enjoyed a picnic dinner served under the trees.

The afternoon session was in charge of the Young People's Department and that of Religious Education, with Achsa Chapman and Leland Chapman leaders. An orchestra of high school pupils of Bloomington played several selections. In the Bible memory contest, Lucille Dove, representative from Coloma, was awarded the honors, by three out-of-town judges. President Edwards again brought a most inspiring message, inspiring his hearers with "A prepared man for a prepared task." Not in years had the attendance at Quarterly Meeting been so large, and all are grateful for the conscious presence of the Spirit throughout the two days.

The Friends at Sawyer, Wisconsin, were greatly blessed by the presence and messages of President McGrew of Penn College, Oskaloosa, Iowa, on May 15, the occasion being the annual Young People's Rally of the five Protestant Churches: Methodist Episcopal, Moravian, Congregational of Sturgeon Bay, Methodist and Friends of Sawyer. He gave a very helpful message in the morning service to Young Friends, and in the afternoon following a short program consisting of various numbers from each church represented, he addressed all the young people. After a social hour, a pot luck supper was served by the ladies of the church and, at 7:30, President McGrew gave another inspiring message at the union service. It was a wonderful day of blessing. On May 8, Verkinia H. Markarian, an Armenian lady, spoke on behalf of the Near East Relief. Easter Sunday evening, the young people at the Friends Church presented the pageant "After Three Days" to a very large audience.

A real spiritual awakening has been experienced by the Friends of Bear Creek Meeting, Iowa, during recent months. A two weeks' revival closing April 3, with Arthur Wollam as evangelist, was a time of real uplift, the power of God being very clearly felt, and the heartsearching messages bore evidence of the divine seal as Jesus Christ was exalted. Those who made decisions for Christ came forward un urged and boldly took their stand for him. The afternoon meetings were devoted to a study of the book of Ruth. Besides a goodly number of conversions, the whole church was strengthened and each member brought to realize anew his duty to live for Christ and the church. Easter morning, fourteen active and four associate members were received into the church, most of them being young people. A Christian Endeavor Society was organized with these young people assuming leadership. Mothers' Day was observed with an appropriate and impressive program. At Bear Creek Quarterly Meeting, May 15, the regular pastors were present, Charles O. Whitely, Superintendent of Iowa Yearly Meeting, and also Milton and Gladys Hadley of Penn College. Charles O. Whitely, in

connection with the Sunday morning meeting demonstrated that young people do attend church service by forming a circle of them extending all around the room. In the afternoon, Milton Hadley gave a very helpful message to the young people, and Gladys Hadley brought messages in song.

YOUNG FRIENDS MEET AT FRIENDSVILLE

In Friendsville Quarterly Meeting, the Young Friends met in conference, April 30 to May 1, at Friendsville, Tennessee. The various committees had a well planned program. Entertainment was furnished by Friends.

After registration, Clyde O. Watson gave an able address on the theme of the conference, "How Can the Young Friend Make the Church More Efficient?" He stressed the fact that the young people of today are not the church of *tomorrow* but are *the* church. In order to serve more efficiently we must first have the Inner Experience which includes the factors of Regeneration, Acceptance of Holy Spirit, Faith, and Prayer. After we have gained this experience we must serve. We may serve through Evangelism, Stewardship, Education, Leadership and Loyalty to our church.

Saturday afternoon was given over to the young people for a general program and business meeting. The young people of the Quarterly Meeting organized themselves in a business-like way. The Executive Committee is to meet for discussion of young people's plans and the work of the church at each Quarterly Meeting session throughout the year and plan for the annual conference. A camp-fire supper, vespers and recreational program was planned for the evening but because of rain it was held in the Academy Gym. Bible contests of various sorts were features of the evening.

At 4:45, the next morning, a sleepy-eyed but jolly group tramped their way to a knob near Friendsville where they witnessed the mountain sunrise. After singing and devotion some climbed to higher knobs near-by before breakfast.

Clyde O. Watson spoke at morning worship on "Christ Crucified." We need the belief of the Crucifixion and Resurrection as a standard. We must have the realization that God's love conquers sin, and that he cares for us.

In the afternoon the Junior Endeavor Society at Friendsville presented a model C. E. meeting. The children are receiving excellent training in leadership. At three o'clock, Hugh Borton gave a short address, introducing the open forum in which problems of interest to the young people were discussed. How to Make Our C. E. More Quakerly, Military Training in High Schools and Colleges, and the Place of Young People in the Quarterly Meeting, were topics under consideration. We are

Westtown School Welcomes All Friends!

All schools have much in common; but each school has a few special points which differentiate it from others. Some of Westtown's special advantages are enumerated below.

The subjects offered in the course of study are of a wide range, and a student's special aptitudes can generally be consulted. There is a strong college preparatory course that meets the needs of those taking the College Examinations and of many others.

A striking feature of Westtown is the heavily endowed Agricultural and Home Economics Departments. The girls who elect Home Economics have at their disposal a modern and beautiful cottage where they live in small groups for a few weeks at a time, putting into practice the lessons learned in the class room and laboratory.

In the realm of sports, perhaps the most striking thing at Westtown is the emphasis put on outdoor winter sports.

The long sledding track is famous far and wide. Recently skiing has enlisted a large number of enthusiastic supporters. Westtown's skating has long been known, the old tradition of fancy skating still being vigorously maintained. Great care is taken to get as much use of the lake as possible.

The large lake, offering skating in winter, and swimming and canoeing in the warmer months, is another rather uncommon feature of the School, and the building of canoes by the boys in the School shop is an old but still active industry. Recently the making of small sail boats has been interesting a number of boys. For catalog and information write to

JAMES F. WALKER, PRINCIPAL
Westtown, Pennsylvania.



The Greenwood

glad to see the Young Friends concerned about the church.

At the closing meeting Clyde O. Watson spoke. The conference was most helpful. A fine spirit prevailed and much good seed was sown.

BERTHA VORE.

ACKWORTH QUARTERLY MEETING, IOWA

"My Father worketh until now—He maketh the sun to rise—Look at the birds—your Heavenly Father feeds them—God so clothes the grass—will he not clothe you?—Ye give good to your children, how much more shall your Father who is in heaven give good to you, if you ask him."

We have thought more reverently of these words of Jesus this spring as the topic of conversation among us Iowans has been on rains and mud. Rains and mud have interfered with our man-made programs in the pursuit of our personal interests and of the affairs of the church. As the time for holding Ackworth Quarterly Meeting approached it looked as though the Friends at the other meetings 40 and 50 miles north of Smyrna would not be able to attend. But on Saturday morning He made his sun to shine, not to accommodate himself to our little program but to accomplish his own. Pastors and representatives from all the meetings except one were in attendance. Superintendent Chas. O. Whitely brought a helpful mes-

sage on Saturday morning and gave good counsel at the business session in the afternoon. Prof. Milton Hadley of Penn College gave the Sabbath morning message. He also addressed a well attended young people's meeting on Sabbath afternoon. Both these meetings were enjoyed by all.

Reports from the local meetings at the meeting for Ministry and Oversight of the activities of the churches, for the three months just passed, all mentioned the handicap of weather and road conditions. Added to these things, Smyrna reported having passed through three epidemics: scarlet fever, measles and flu; and was at that time enjoying (?) the mumps.

But none of these things shall move us. Friends of Ackworth Quarterly Meeting, let us carry on. The heavenly Father's sun still rises each day to cheer our way and light our path, and his rain still seasonably falls bringing promise of harvest and gladness.

ALDEN AND NETTIE KNIGHT.

SPRINGDALE QUARTERLY MEETING

Springdale Quarterly Meeting convened at Bloomington Meetinghouse, four miles north of Muscatine, Iowa, May 6-8. Muscatine Friends had begun the work of remodeling their meetinghouse, hence Bloomington entertained in their stead this time. All meetings in the Quarterly Meeting were represented.

Following the Ministry and Oversight meeting, Friday evening, the local young people gave, very effectively, a three-act missionary play that had been re-written in part by the pastor's wife, Mrs. W. H. Wilson, adapting it to our own field in Jamaica. Music by members of the orchestra from the Buffalo meeting was much appreciated.

In the devotional meeting, Saturday morning, helpful messages were brought by Prof. Harvey A. Wright, pastor at Springdale; Dr. Milton Hadley of Penn College; and George Evans, pastor of the Buffalo meeting. Routine business was cared for in the afternoon session.

On Sunday, Friends were favored with the presence of the Yearly Meeting superintendent, Charles O. Whitely, who brought two splendid, helpful messages, one in the morning and the other in the afternoon. Dinner was served in the basement of the church, both Saturday and Sunday. There being no evening meeting, Charles O. Whitely was with Muscatine Friends for evening service. They had come to Bloomington for the morning and afternoon meetings, and several Bloomington Friends returned the visit in the evening.

ALLENS NECK ACTIVITIES

Bertha V. Smith is making a rapid recovery from having her tonsils removed.

Sarah F. Potter, an elder of Allens Neck

Meeting, observed her 87th birthday, April 27, by receiving her family and friends during the evening. Four generations were present. She is able to take an active interest in the W. C. T. U., the missionary society and the various local and yearly meetings.

Marjory G. Allen, daughter of Elizabeth H. and Harry W. Allen, has won the championship of Southeastern Massachusetts for spelling and will represent that section at the National Spelling Bee to be held in Washington, D. C., June 23. She won her honors over 24 contestants, on April 19, and will go to Washington at the expense of the New Bedford *Evening Standard*. She will be accompanied by her alternate Miss Dorothy Agnes Sylvia of Marion, Mass., her aunt Miss Hettie Gifford and a representative of *The Standard*. The party will have five days in Washington.

Edna G. Gifford and Dorothy W. Gifford expect to sail, on June 12, for a two months trip to France, Switzerland, Belgium and England. Myra D. Gifford sails, July 2, and will spend the summer in the British Isles.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 12, 1927

Lesson text: Acts 12:5-17.

5. Herod Agrippa I had murdered James, and arrested Peter, whom he intended to execute after the Passover which was now in progress. He sought the favor of the Jews. *Of her church.* By the faithful gathered in their homes and accustomed places of meeting.

6. Herod was grandson of Herod the Great. In prison under Tiberius, and liberated by Caligula, who loved the flattery Herod delighted to pour out, and given a tetrarchy in Palestine and later Samaria and Judea. *Between two soldiers.* Peter's prison experience must have been somewhat similar to that of George Fox—practically stripped, probably beaten, poor food, forced to lie on a mud floor in indescribable filth, and chained to brutal guards or other prisoners. And all this day and night until the ruler had a whimsical notion to examine or execute him.

7-10. It is not easy to say just how this highly dramatic story is to be interpreted, but we can be sure that the truth is essentially this—that Peter was freed from prison in a remarkable way, and that it was a direct manifestation of the power of God aided by the prayers of the church. It strengthened the church and assured Peter that his work was acceptable to God.

DEATHS

Cook—At her home in Whittier, California, May 7, 1927, from a stroke of apoplexy, Martha J. Cook, daughter of John and Lydia Jay, in her 81st year.

NEW ENGLAND YEARLY MEETING

The Yearly Meeting of Friends for New England will be held at Moses Brown School, Providence, R. I., from Sixth Month 24th to 29th.

The rates are as follows: table board will be \$1.50 a day; rooms from \$1.20 to \$2.50 a day, according to size and location.

Will those desiring accommodations please address EDITH L. BUFFUM, Moses Brown School, Providence, Rhode Island?

11. *The people of the Jews.* This is the third persecution the Jews have initiated against the Christians. It was largely a mob that would howl for any other excitement.

12. *Mary.* This was perhaps Peter's home in Jerusalem. It is the only mention we have of her, here praying for Peter.

13. *Door of the gate.* The gate was probably the common large wooden affair in the high garden wall, pierced by a smaller door for ordinary use.

15. *His angel.* Even though they had been praying long and earnestly for the deliverance of Peter, when he comes to them they think it is his guardian spirit. They doubtless thought Herod had killed him and this was his spirit announcing it to them.

17. Orientals cannot rejoice silently, and Peter wanted to speak to them. Peter knew also that any sound out of the ordinary would attract a friendly neighbor who might be an orthodox Jew and anti-Christian. *James.* The brother of Jesus who was now regarded as the head of the Christian community in Jerusalem. James was very strict in his adherence to the Jewish faith, a leader of the conservatives, and probably for this reason was not disturbed during the persecutions. He was later practically repudiated by the growing Gentile church as being more Jew than Christian, but that did not save him from martyrdom in 62 A.D. *Another place.* Where he would not be looked for, perhaps even away from Jerusalem.

IMPRISONMENT

Usually those who go to prison because they refuse to surrender a principle, as did

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Stoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6076-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snarely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class. 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for worship at 11 A. M. and 7:30 P. M. C. E. at 6:30 P. M. Midweek prayer meeting on Wednesday evening at 7:30 Friends visiting Southern California will receive a home like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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Peter, are rather indifferent as to the final outcome. At any rate they subject themselves upon entering to whatever may be in store. There has not been a guardian angel to open the doors to all who have entered prisons. Many have come out under the same great guiding hand as Peter, others have paid the supreme price. But whether in jail or out of jail, bound or free, the real freedom is that of the mind and spirit. A man is better off with his body in jail and his mind free than with his body free and his mind in jail. Do you know anybody who is in jail—bound to ambition, social standing, business, his job, pleasure, or any one of a hundred other things? Many such people are free in body but bound hand and foot in spirit. They are objects of great pity. Is there anything to be done for them?

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